THE MAY MAGAZINES.

"The Atlantic."

-From Turner Brothers & Co. we have reonived the May number of the Atlantic Monthly, which has the following table of contents: "Malbone," chapters xv to xviii; "Tue Clothes Mania;" "Brahmanism;" "The Heroine of Long Point;" "The Paritan Lovers;" "The Foe in the Household," chapter viii to xi; "dpring in Washington;" "Eleanor in the Empty House;" "Autobiography of a Shaker," Part II; "Can a Life Hide Itself?" "The Pacific Railroad-Open," second paper; "The Intellectual Character of President Grant;" "The New Taste in Theatricals;" Reviews and Literary Notices.

From the article on "The Clothes Mania" we quote as follows:-Paniers first came in, I believe, about six months after the marriage of Louis XV, which

several times since, but they have never been so light, so modest, so harmless, so little worn, and so generally ridiculed as now. We can at least boast that they are not now regarded as an affair of state, disturbing the peace of courts, and calling for the interference of a prime minister. That gossiping Paris lawyer, Bar-bier, in his diary for 1728, has a curlous passage relating to the paniers then worn at the French court, a passage which may coa-sole some readers whom the sight of a panier causes to despair of the human race. One would not believe," says Barbier, "that the Cardinal (Fleury, prime minister) has been embarrassed with regard to the paniers which women wear under their petticoats to render them large and spreading. They are of such a size that when the ladies sit down, the whalebones are pushed out and make such an astonishing spread that they have been obliged to have arm-chairs made on purpose. Only three women can get into a box at the theatre without crowding. The fashion has gone to such an extravagance, as extreme fashions always do, that when the princesses are seated on each side of the queen, their petticoats, which rise as they seat them-selves, hide the queen's peticoat. That seemed improper, but it was difficult to devise a remedy.

dames de France, her daughters" (twins, two Thus the wise old priest, who governed France for so many years, arranged this great affair. It soon appeared, however, that the princesses did not like their petticoats concealed by the paniers of adjacent duchesses, and the Cardinal was obliged to grant them a vacant stool on each side. This offended the duchesses, who desired the same privilege. But Cardinal Fleury, like Dickens' immortal London barber, had to draw the line somewhere, and he drew it so as to exclude the duchesses, which led to a bitter war of pamphlets and epigrams, in the course of which one pamphlet was publicly burned by the executioner (Barbier, II, 37 and 41). Much as we may regret to see young loveliness disfigur-ing itself with these things in the Fifth avenue, we can find comfort in the reflection that Mr. Seward has not been obliged to interfere, nor has the public hangman earned the smallest fee in consequence of the revived fashion.

By dint of pondering (a force de rever) the Car-dinal has decided that there shall always be an

empty chair on each side of the queen, which will prevent the inconvenience; and the pretext is, that those two chairs are reserved for Mes-

Several causes have conspired of late years to stimulate our natural and commendable love of personal decoration, until most of us expend too much money upon it, and many are pos sessed by a kind of mania for changing and mul-tiplying their garments, and for having them made of materials needlessly expensive. Eighteen years ago, the President of the Re-

public of France betrayed the country which had trusted him, stole its liberties in the night, laid robber hands upon its treasury, dishonored its noblest citizens by carting them to jail in prison vans, murdered in cold blood several hundreds of innocent men and women in the streets of Paris, and transported hundreds more to a bot unhealthy region of the tropies. This was the Andersonville of usurpation. It transcended Il that had ever been done in that kindto the extreme of dastardly meanness the extreme of audacious cruelty, and being totally devoid of palliation or excuse, except that invented by the head liar of the gang who perpetrated it. The man in whose name the was done appears to have furnished nothing but the lies: the audacity, and what little courage was shown, being supplied by others. Mr. Kinglake's chapter upon this usur pation ("Invasion of the Crimea," Vol. I, Ch. XIV) strikingly confirmed by some American narratives to which that author had not access, exhausts the subject, and avenges the human race, which is deeply injured whenever man's faith in man is lessened by the deliberate taayal of a solemnly accepted trust. Mr. Kinglake, I say, has avenged our outraged race; for which, I trust, we are all duly grateful to him. Nothing remains but for France to bring the perfidious wretch to trial for the special wrong lone to her, and execute upon him the penalty to which he may be condemed.

cessful robber. She was young, beautiful, well formed, and of just such a mind as to submit loyfully to spend half the day in trying on articles of wearing apparel, and the other half in displaying them to a concourse of people. became, too, and remains an important part of her duty to amuse, dazzle, and debase the women of France, by wearing a rapid succession of the most gorgeous, novel, bewildering costumes, the description of which has developed a branch of literature, employs many able writers, and mainly supports fifty periodicals. Here is a vain, beautiful woman, living in gaze of nations, who has the pinnder of a rich kingdom with which to buy her clothes, and the taste of a continent to devise them for her; for to Paris the elite of all tailors. dress-makers, milliners, and hair-dressers go from every capital in Europe. Whatever there is in France of truly noble and patriotic—and there are as many noble and patriotic persons in France as in any country—avoids the vicinity of this woman; while around her naturally gather the thoughtless and the interested. The women in this circle imitate her as closely as women can whose husbands have not stolen the treasures of a nation; all except one, it is said, and she is the real queen of fashion.

As usual in such cases, a woman was found

willing to share the bed and booty of the suc

Both these leading women have certain physical defects which they wish to conceal, as well as certain unusual charms, of which they intend the most shall be made. One is beautiful and tall. The other is ugly and short, but graceful, vivacious, and interesting. The hair of one of them growing scauty behind, all women felt the necessity of carrying a pound of horsehair under their own, and swelled out in the region of the back hair to an extent that now seems incredible. If the parting of the hair widens, and begins to resemble baldness, then frizzing comes in, which covers up the deficiency. A few gray hairs bring powder into fashion. Other insufficiencies send paniers on their way round the world. For these women, and especially the one who figures in the centre of the group, occupy that conspicuous place to which for two centuries past more female eyes have been admiringly directed than to any other; and there reside near them a band of writers who live by chronicling every new device of decoration that appears upon their persons. So able, liberal, and sensible a journal as the Pall Mall Gazette finds it necessary to station an industrious member of its staff within sight of these people, for the sole purpose of telling the best women in England what clothes the worst women in France wear. I should suppose, from looking over the periodicals which publish fashion news, that there must be in Paris as many as a hundred writers who derive the whole or part of their income from describing the dressee worn in the ancient palaces temporarily occupied by the usurper and pendants; and many of these writers do their work so well, that their letters are a most potent

easily kindled in the minds of the ignorant and

This poor woman, who is the immediate cause of the mischief, is, we are told, an anxious and unhappy being, as well she may be. She struggles to conciliate. A forced, fixed smile is ever upon her face, when that face is seen by others. In her growing anxiety, she naturally redoubles her efforts to dazzle and beguite the people in whose sight she dwells, and on whose money she dresses. When the hour comes, I hope she will be mercifully judged, for she has already expiated the venial sin of yielding to a temptation which only a very superior woman—one really honest and thorough-bred—could have resisted. It is probable that she now regards the wearing of those tremendous costumes merely as her contribution towards housekeeping, as though she said to her husband, "You down the men by muzzling the press and flattering the army, and I'll fool the women by wearing costumes" that ever struck envy to the

-We make the following extract from the paper on "Brahmanism:"-

India has been a land of mystery from the earliest times. From the most ancient days we hear of India as the most populous nation of the world, full of barbaric wealth and a strange wisdom. It has attracted conquerors, and has been overrun by the armies of Semiramis, Darius, Alexander; by Mahmud and Tamerlane, and Nadir Shah; by Lord Clive and the Duke of Wellington. These conquerors, from the Assyrian Queen to the British Mercantile Company, have overrun and plundered India, but have left it the same unintelligible, unchangeable, and marvelous country as before. It is the same land now which the soldiers of Alexander described—the land of grotto-temples dug out of solid porphyry; of one of the most ancient Pagan religions of the world; of social distinctions fixed and permanent as the earth itself; of the sacred Ganges; of the dols of Juggernant, with its bloody worship; the land of clephants and tigers; of fields of ric and groves of palm; of treasuries filled with chests of gold, heaps of pearl, diamonds, and incense. But above all, it is the land of unintelligible systems of belief, of puzzling incongruities, and irreconcilable contradictions.

The Hindoos have sacred books of great anti-

quity, and a rich literature extending back twenty or thirty centuries; yet no history, no chronology, no annais. They have a philosophy as acute and profound and spiritual as any in the world, which is yet harmoniously associated with the coarsest superstition. With a belief so abstract that it almost escapes the grasp of the most speculative intellect, is joined the notion that sin can be atomed for by bathing in the Ganges or repeating a text of the Veda. With an ideal pantheism resembling that of Hegel is united the opinion that Brahma and Siva can be driven from the throne of the universe by any one who will sac-rifice a sufficient number of wild horses. To abstract one's self from matter, to renounce all the gratifications of the senses, to macerate the body, is thought the true road to felicity; and nowhere in the world are luxury and licentious ness and the gratification of the appetites carried so far. Every civil right and privilege of ruler and subject is fixed in a code of laws and a body of jurisprudence older far than the Christian era, and the object of universal reverence but the application of these laws rests (says Rhode) on the arbitrary decisions of the priests, and their execution on the will of the sovereign. The constitution of India is therefore like a house without a foundation and without a roof. It is a principle of Hindoo religion not to kill a worm, not even to tread upon a blade of grass, for fear of injuring life, but the torments, cruelties, and bloodshed inflicted by Indian tyrants would shock a Nero or a Borgia. the best informed writers on India will tell you that the Brahmanical religion is pure monotheism; the other half as confidently assert that they worship a million gods. Some teach us that the Hindoos are spiritualists and pantheists; others that their idolatry is more gross than that of any living

Is there any way of reconciling these incon-sistencies? If we cannot find such an explanation, there is at least one central point where we place ourselves; one elevated position from which this mighty maze will not seem wholly without a plan. In India the whole tendency of thought is ideal, the whole religion a pure spirit-ualism. An ultra, one-sided idealism is the cen-tral tendency of the Hindoo mind. The God of Brahmanism is an intelligence, absorbed in the rest of profound contemplation. The good man of the Vedas is he who withdraws from an evi world into abstract thought.

Nothing else explains the Hindoo character as An eminently religious people, it is this does. their one-sided spiritualism, their extreme ideal-ism, which gives rise to all their incongruitles, They have no history and no authentic chronology, for history belongs to this world, and chronology belongs to time. But this world and time are to them wholly uninteresting; God and eternity are all in all. They torture themselves with self-inflicted torments; for the body is the great enemy of the soul's salvation, and they must beat it down by ascetic mortifications. But asceticism, here as everywhere else, tends to selfindulgence, since one extreme produces another. In one part of India, therefore, devotees are swinging on hooks in honor of Siva, hauging themselves by the feet, head downwards, over a fire, rolling on a bed of prickly thorns, jumping on a couch filled with sharp knives, boring hole in their tongues, and sticking their bodies full of pins and needles, or perhaps holding the arms over the head till they stiffen in that position. Meantime, in other place, whole regions are given over to sensual indulgences, and companies of abandoned women are connected with different temples, and consecrate their gains to the support of their worship.

As one-sided spiritualism will manifest itself in morals in the two forms of austerity and sensuality, so in religion it shows itself in the opposite direction of an ideal pantheism and a gross idolatry. Spiritualism first fills the world full of God, and this is a true and Christian view of things. But it takes another step, which is to deny all real existence to the world, and so runs into a false pantheism. It first says, truly, "There is nothing without God." It next says falsely, "There is nothing but God." This second step was taken in India by means of the doc-trine of Maya, or Illusion, Maya means the delusive shows which spirit assumes. For there

is nothing but spirit, which neither creates nor is created, neither acts nor suffers, which cannot change, and into which all souls are absorbed when they free themselves by meditation from the belief that they suffer or are happy, that they can experience either pleasure or pain. The next step is to polytheism. For if neither creates nor destroys, but only seems to create and destroy, these appearances are not united together as being the acts of one Being, are separate, independent phenomena When you remove personality from the conception of God, as you do in removing will, you remove unity. Now if creation be an illusion, and there be no creation, still the appearof creation is a fact. But as there is no substance but spirit, this appearance must have its cause in spirit, that is, is a divine appearance, is God. So destruction, in the same way, is an appearance of God, and reproduction is an appearance of God, and every other appearance in nature is a manifestation of God. But the unity of will and person being taken away, we have not one God, but a multitude of gods—or polythelam.

Having begun this career of thought, no course ras possible for the human mind to pursue but An ultra spiritaalism must become pantheism, and pantheism must go on to polytheism. In India this is not a theory, but a history. We find, side by side, a spiritualism which denies the existence of anything but motionless spirit or Brahm, and a polytheism which believes worships Brahma the Creator, Siva the Destroyer, Vichnu the Preserver, Indra the God of the Heavens, the Lactis or energies of the gods, Krishna the Hindoo Apollo, Doorga, and a host of others, innumerable as the changes and appearances of things.

But such a system as this must necessarily lead also to idolatry. There is in the human mind a tendency to worship, and men must worship something. But they believe in one stimulator of the passion for dress which is so

Being, the absolute Spirft, the supreme and only God Para Brahm; him they cannot worship, for he is literally an unknown God. He has co qualities, no attributes, no activity. He leachther the object of hope, fear, love, nor aversion. Since there is nothing in the universe but spirit and illusive appearances, and they cannot worship spirit because it is absolutely unknown, they must worship these appearances, which are at any rate divine appearances, and which do pos-sess some traits, qualities, character, are objects of hope and f.ar. But they cannot worship them as appearances, they must worship them as per-But if they have an inward personality or soul, they become real beings, and also beings independent of Brahm, whose appearances they are. They must therefore have an outward personality; in other words, a body, a shape, emblematical and characteristic; that is to say, they become idols.

become idols.

Accordingly, idol worship is universal in India. The most horrible and grotesque images are carved in the stone of the grottoes, stand in rude, block-like statues in the temple, or are coarsely painted on the walls. Figures of men heads of elephants, or of other animals, or with six or seven human heads, sometimes growing in a pyramid, one out of the other, sometimes with six hands growing from one shoulder-grisly and uncouth monsters, like nothing in nature, yet too grotesque for symbols—such are the objects of the Hindoo worship.

-Messrs. Turner Brothers & Co. also send us Our Young Folks for May. This entertaining invenile magazine has, for a frontispiece, a very artistic design entitled "Lilies of the Valley," illustrating a poem, and drawn by Miss Jennie Curtis. It is admirably engraved by Linton, and it is interesting, being the work of a woman. In England a number of women artists find profitable employment as illustrators of works and magazines; but hitherto little or nothing has been done in this line on this side of the Atlantic, and we are very glad to see this very meritorious design by Miss Curtis, and we hope that it will encourage others to qualify themselves to enter on the same field of labor. The contents of Our Young Folks, as usual, include a variety of interesting sketches, stories, and verses, suited to juvenile tastes.

-Our School-day Visitor for May, published by Daughaday & Becher, is up to its usual standard of excellence. An attractive table of contents is given, and the smallest readers, as well as those who are more advanced, will find something entertaining and instructive in the stories and sketches. A brief biography of Rev. Alexander Clark, the founder of the magazine, is interesting.

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Satiling Tuesdays, Thursdays, and Saturdays. On and after 15th of March freight by this line will be taken at 12 cents per 100 pounds, 4 cents per foot, or 1 cent per gallon, ship's option. Advance charges cashed at office on Pier. Freight received at all times on covered wharf.

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NOTICE TO HAVANA AND NEW ORLEANS SHIPPERS.
Owing to the depressed condition of the freighting business, the Steamship business the Steamship of the Markov will be withdrawn from the Havana and New Orleans Line until there is an improvement in trade with leans Line until there is an improvement in trace with those perts.

The Steamship JUNIATA will continue to make regular trips menthly, and freight will be received for New Or-leans, via Savannah, weekly.

WM. L. JAMES,

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Philadelphia, April 20, 1869.

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15 St. John's, N. F.

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VILLE DE PARIS Surmount Saturday, June 12

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The steamship J. W. EVERMAN will sail on THURSDAY, April 22, at 4 P. M.
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